252 pimento, and they prepare other things in this manner. They make a certain sauce with which they eat everything. They throw the bones of the fish they have eaten into a pot with a handful of pimento, manioc juice, and the finest flour, mix all this together and dip their bread and meat in it. They call that a tomaly [tomali]. The best of it is that there is always some old woman's hair and a bit of annatto in this, for they are extremely dirty. Their bread is nothing more [272] than cassava, fresh every day; their drink is ouicou, made of cassava and water. Sometimes they press pineapples or sugar cane and drink the juice, as they do water mixed with honey. In eating, they do [273] not consider it impolite to belch.

[38] They have only one regular meal a day, in the morning as soon as it is day. The rest of the day, they eat when they want to and when they have something to eat; they are always ready. The men eat apart in the large carbet, and the women and their children in their small huts.

●276 They scarcely use tobacco for smoking, but they dry it at the fire, then grind it into powder, mix it with a little sea water and put it between the lip and the gum. This is very strong.

CHAPTER VI

Their Marriages and The Education of Their Children

582 As there is no police nor any laws among the Caribs, they have no certain rule for their marriages. There is no kinship prohibition. If they restrain themselves in some cases, as between parents and their children or between brothers and sisters, it is more by the powerful movement of nature that they are held back than by reason of piety or continence. There are some who, notwithstanding the voice of nature, have joined with their daughters and have had children by them, and there have been mothers who have married their sons. But those cases are usually very rare. Therefore, parents do not unite with their children, nor brothers with their sisters. A man's first [female] cousin, by his mother's sister, belongs to him; those who are daughters of brothers are considered to be sisters. Some men marry two sisters, some a mother and a daughter.

252 Camagnem is a root similar to manioc but it is nonpoisonous. They roast it on coals and then eat it like sweet potatoes, but it is not so good as the sweet potato. [107]

The sweet potatoes, called mabi, is the mana of these islands, and having it one cannot die of hunger. Sweet potatoes are not subject to the ravages of hurricanes, in contrast to manioc which is sometimes ruined by them. The roots and leaves of sweet potatoes are edible and the ends of the sprouts may be eaten like asparagus. A meal would not be complete without sweet potatoes. One cooks them like chestnuts, whose taste they resemble, either in a kettle or under the ashes. The stems and leaves are so nourishing that two bundles of them per day are sufficient to feed the biggest pigs kept in pens. [342]

The yam is called namoüin or couchou. It is a big root from which the Caribs make bread and a fermented drink. They cook it as they do a sweet potato. [365] Sweet potatoes and other roots good to eat are called oüle. [421]

Two months after maize is seeded it is grown. The Caribs gather it, roast it on coals, and eat it. Out of maize the Galibis make [273] palinot which is as good as beer. The French use it to feed poultry, although some put it in their flour, mixed half and half with French wheat. This makes a good bread with a pleasing flavor. It is called márichi, or aoüachi. [355]

Island peas, called mancónti, come up in a short time and are much easier to digest than our varieties. They have different kinds -- white, black, red, and seven-year peas. Out of these they make a reddish soup verging on black. [352]

[272] Sugar cane is used by the Caribs who strip off the leaves and pound the stems in a pestle. Then they put them in a pot full of water. They make a good drink which they have after it is well boiled. [167]

The term for a bunch of figs or bananas is iacálla. I don't know why we call bananas bunches of figs, probably because this fruit is numerous and well ordered. [102]

262 The carratas is a kind of fruit which the Caribs use to quench their thirst when they are far from water. A good juice could be made out of it. The fruit is abundant and grows along one elongated stem, and is so closely set one upon another that it is difficult to take off the first one. [110]

252 of water sucked out of a calabash. Nevertheless, during this process they wipe their hands on their buttocks, or use fresh grass which they find around them. [213] The sea worm is very slimy. The Caribs turn it over, suck the entrails and then throw the rest out. Sometimes 263 when they have nothing to eat they rub them in the ashes to clean off 252 the mucus and cook these sea worms and eat them. [69] They put into a small earthenware pot fine manioc flour, forty to fifty grains of pimento about as big as your thumb, scales and fish bones, and agouti bones which they have gnawed; they boil this all together in manioc water which is poisonous. This is their sauce and they dip their cassava into it when they have nothing else. It becomes so hot and tart that the strength of pepper comes up and makes their noses run as if they had taken the strongest mustard, and it makes them sneeze. Big tears come afterwards. The others who watch also weep, but it is because they laugh so hard. [109] They neither eat soup nor meat broth and have no other sauces than their tomali. [281]

252 The couáhen is a tree which has a nut as big as the thumb, but it is round and the skin is like that of an acorn. When these nuts are yellow and ripe the Caribs gather them and broil them in order to shell them by rolling them on a hot plate. Next they are put in a basket and exposed to moisture and rain in order to make them rotten. Then the rotten nuts are kneaded into a paste on a plank made for this purpose. The paste is exposed to the sun which separates out the oil because it becomes extremely warm. After they draw off as much as possible this way they put the paste under a press in order to separate out the rest of the oil. [179]

● 296 The Caribs clear a place in the midst of the fire, or hearth, and here put in a whole leaf of tobacco. When it becomes well dried they press it between their hands and only the ribs remain; the part of the leaf already crumpled is then reduced to a powder. They mix this with some white ashes and with a little sea water. Having soaked it all together in this way they put a pinch between their lip and gum. Frequently they become faint because it is so strong, or they become intoxicated. This is, however, their ordinary way of taking tobacco. It causes them to spit excessively. After they have kept it in their mouth a long time they scrub their teeth with it, which makes them as white as ivory. [117]

done them. They swim like fish. In war it does not matter if their canoe capsizes for they know how to right it very easily and get inside it again. They always carry their hammocks with them.

7. Lore and Learning

The Caribs do not count higher than ten, and they demonstrate it by their fingers. Sometimes they count to twenty, or twice ten, showing both fingers and toes. To express a greater number they pick up some sand and throw it, and they say, "as many as flies," or "very many," or "as much as this." They count months by moons and count days by nights, for they say, "I will be there for so many nights," or "I will return after so many nights." They also express with their hands and arms how they consider and measure the goodness of nations. They point to their entire hand and a part of their arm and say to us that France is as good as this. For the Flemish or Dutch they show the hand and say "as good as this." The English are the worst in their estimation, and they only indicate them by showing the tips of their fingers. It is possible that when they speak of the French in their absence, or before men of other nations, they do not maintain the same division. They use little tobacco and like to mock the Europeans who come so far to these islands seeking this miserable weed.

They have their own particular language, which I believe is very hard to learn. Besides this they have a jargon mixed with French, Spanish, English, and Flemish. The trade they have had with those nations has caused the Caribs to learn some of the words of these languages, so that in a short time one is able to understand and be understood by them. This will be a great advantage for their instruction.

439 they need it and this is the most necessary item they have, for they cut and hew perpetually. You can get their goods cheaply and some of the French have made a fine profit out of it. A tortoise, even the biggest, is worth a billhook or an axe. A big choice pig is not worth more. But the profit is greatest when dealing with cotton hammocks and caret turtle shell. As our French are shrewder than the Caribs, they easily deceive them. The traders never bargain for a hammock in the evening since these good people will then have it present in their minds that they have an approaching need for it, and they would not give up their beds at any price. But in the morning they give them up cheaply without a thought that when night comes they will need them as much as before. At the end of the day they always return in order to exchange their purchase, simply saying that they cannot sleep on the ground. When they see that the traders do not intend to return them, the Caribs almost weep in vexation. They themselves are very subject to retract in all the bargains they make, and this is the reason why it is necessary to remove and hide everything which has been bought from them. In a word, all their commerce and trade is a childish game, and often when they come among us they cost more to feed than the profits that one has made out of the goods bought from them. They are very tiresome in asking for what they desire. However, whether it is because of shame or pride, they never request an article which has been once denied them.

6. Feasts

276 The Caribs hold certain assemblies which they call oüicou, after
786 the name of the drink. Since contact with the French they are called vins. These assemblies are rejoicings held in common and during the course of them men, women, and children get as drunk as pigs. Oüicou is drunk in excess without eating anything. In these debauches they remember past insults and get angry; anger turns to fury, and fury breaks out into horrible vengeance. There are many different reasons for holding an assembly. They hold assemblies when war is planned, when men slash themselves all over with agouti teeth after their wives give birth, when their children have their hair cut for the

276 first time, and when fathers make their sons warriors or when they
786 include them among those capable of going to war. They also hold drinking parties when they want to put a canoe to sea after it is newly built in the mountains. They call in all their neighbors who work for several hours and drink for the rest of the day. They also call in help to clear a new garden or when they make a new house. All their vins, oüicou, or debauches are accompanied by ribaldry. Some play
[534] the flute, others sing, and they make a kind of music which according to their tastes is sweet. The old women who never sing unless
[533] they are drunk, sing the bass notes with hoarse voices. The young people sing the higher notes with a piercing noise. There is a girl who holds a calabash full of small stones. She shakes it in accom-
276 paniment to the music of the others.
786
535 During the time that these living violins are humming, three or four of the most clever among them have themselves rubbed all over
[493] their body with a resinous, sticky water. They cover themselves with feathers and masquerade among the entire assembly taking a thousand postures and dancing in such a barbarous way that it is annoying rather than entertaining. One man holds his right arm extended over the shoulders of another. He in return, has his left arm around the neck of his companion. All the others follow them in pairs in the same way, dancing around the carbet. The whole assembly laughs in amusement at this buffoonery. It continues until the women bring
276 each of the dancers a calabash of oüicou, which is as much as two
786 quarts as measured in Paris. No matter how drunk they are it is necessary to empty the calabash even if it kills them. If someone can no longer drink he is seized by one of the strongest among the company who embraces him from behind. The strong Carib so forcibly squeezes the other man's belly by this embrace that he is emptied of his excess through both mouth and bottom. Thus he is compelled to finish the calabash. Afterwards he starts to dance again.

Strange as it may seem, the master of the carbet who has invited everyone does not participate in the debauchery. It seems that he should never mingle with the group. He stands upright in front of the door resting his club on his shoulder as if he were a sentry, to prevent any brawl that might break out.

[689] The Caribs do not believe that drunkeness is a crime, but consider it only a diversion. One sees the women drinking to excess just like

276 the men. However it is considered by them to be a terrible crime to
786 take advantage sexually of a woman who is drunk. The women also
[684] dance in a circle, each holding one hand on her head and the other on her buttocks, and neither jumping nor walking, they shake their feet. Although they exert themselves strenuously they actually traverse very little ground.

574 They have only one kind of feast which is respectable and decent. When a Carib has captured a tortoise or has made some other good catch, he invites one of his closest neighbors and gives him a good party. After eating well, the neighbor returns home very contented.

Despite the disorders of their debauches, they have at least the decency of never eating until they have invited all those who are in their company to do so. After sharing the meat it sometimes happens that there is nothing left for the man who gives the party. Because this [sharing] is their custom they often became angry at Father Raymond [Breton] who refused his share for fear he would be too much of a burden.

These assemblies are very frequent, and in Dominica there is one almost every week.

7. Food and Treatment of Visitors

264 There is nothing cruder among the Caribs than their eating habits; they are so dirty in everything connected with eating and drinking that it turns the stomach of everyone who sees them prepare it. I don't mention their ouicou and ordinary drink which is made by the gossiping old women chewing cassava, and whose mouths often stink like latrines. While eating they are not ashamed to belch, piss, and I dare not say more. They are not at all surprised to see in their food hair, straw, leaves, caterpillars, and all kinds of other filth. They have nothing good and clean except bread, which is cassava. They add pimento so strongly to everything they eat that they are the only people who can eat it.

262 As concerns the meats usually eaten, they do not correspond to the ones we are accustomed to in Europe. They only eat bourgaux [bugaus] which is a shellfish, crabs, tortoises, and several kinds of

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

of the chiefs, who gave notice several days in advance so that food and drink could be prepared. The feast took place in the carbet, but both men and women, dressed in their best, participated. They spent all day and most of the night in eating, drinking, singing, and dancing, usually becoming quite drunk.

Both men and women participated in the singing, not only at the feasts but also to pass the time of day. Most songs had to do with warfare; others dealt with birds, fish, and women.

Dancing seems to have been confined to the feasts (pl. 95). Men and women performed alone or together. They moved in a circle, dancing in pairs, arm in arm. The men performed violently, but the women moved only their feet. The dances were accompanied by songs, the drum, the rattle, a stringed instrument, and the flute. The drum, hollowed from a log, had a single head of skin. The rattle consisted of a gourd with a wooden handle. The stringed instrument, too, was of gourd; it had a single string. The flutes were made of bamboo or the bones of an enemy.[8]

Carib men played flutes in the morning, while their wives prepared breakfast. They used conch-shell trumpets for signaling while on raids or when hunting or fishing; at night they also had recourse to signal flares.

Intoxicants and narcotics.—They were fond of drinking and made several different kinds of beer (oüicou) from sweetpotatoes or from a mixture of sweetpotatoes and manioc. The women chewed this material, allowed it to ferment for several days, and then strained it. They also brewed beer from the coarser manioc bread which they laid aside until it became mouldy.

The *Carib* smoked tobacco, rolling it into cigars like those of the *Arawak*.[9] There is no mention of snuff, but tobacco chewing was common. The *Carib* dried the leaves over the fire, softened them with sea water, and kneaded them into rolls which served as money. Before chewing they added ashes and packed the quid between the lip and gum.

RELIGION AND SHAMANISM

The *Carib* believed in a plurality of souls, which they associated with the beating of the heart and arteries. The soul in the heart was supposed to go to an earthlike paradise in heaven, where it became part of a company of good spirits, or akamboue.[10] The souls in the rest of the body either stayed in the bones after death or went into the forests or seashores. They were regarded as evil spirits, maboya; those in the sea had a special name, omicou.

[8] Neither the drum nor the stringed instrument is mentioned in all the sources. They may have been historic developments.

[9] Labat (1931, p. 88) observed men smoking for pleasure. Davies (1666, p. 346), however, describes only the use of tobacco by shamans during curing ceremonies.

[10] Some believed that the paradise was on earth rather than in the heavens and that only the successful warriors went there, the rest of the people being freed to live after death in another and more barren land.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

X824 Varieties of this species are cultivated for their fruits throughout the warm and tropical regions of both hemispheres.

[263] The Island Caribs generally cultivate pepper plants near their houses. The fruits are utilized both as a relish and for seasoning [278] sauces. It is also said that the expressed juice of the fruit (dropped into the eyes) was used formerly in cases of ophthalmia. Pounded pepper leaves, mixed with shark oil, are employed in the making of poultices for wounds and sores.

Specimen citation : no herbarium material collected.

Nicotiana tabacum Linnaeus, Sp. Pl. 180. 1753.

Tobacco, Tabac Pays. — *iúli*, *iúri* (w), *itámale* (m).

The tobacco plant, a native of tropical America is cultivated throughout the world.

[249] The Caribs grow this plant less today than formerly. Tobacco smoke is blown on ailing infants by midwives and other old women in order to make them well and strong. Tobacco juice is used as [278] an emetic, and was formerly drunk in dangerous quantities by [787] neophyte piai-men and candidates for chieftainship, both as a trial of endurance and « in order to see visions ». Powdered to- [782] bacco [the leaves were dried near the hearth fire (7)] was burnt on the blade of a paddle as a propitiatory offering to the « Maitre Tête-Chien » (anthropomorphic chief of all tête-chiens, the local boa snake (*Constrictor orophias*) and other spirits. It was also ● [276] used as a narcotic (for pleasure) by placing a little powder or a dried piece of the leaf, together with wood ash and moistened with sea water, between the inner surface of the lip and the gum (7).

Specimen citation : 151 (T).

Solanum melongena Linnaeus, Sp. Pl. 186. 1753.

Egg Plant. — Belongène.

The egg plant is apparently native to southern Asia, but was introduced early from Spain to America (21). It is now widely cultivated in all tropical and subtropical regions.

[262] Caribs grow this species for its fruits which they eat chiefly in the boiled form. The plant is sometimes grafted on the weedy [252] « batard belongène » (*Solanum torvum*).

Specimen citation : no herbarium material collected.